THE Harbinger of Light.

A MONTHLY JOURNAL
DEVOTED TO
ZOISTIC SCIENCE, FREE THOUGHT, SPIRITUALISM AND THE HARMONIAL PHILOSOPHY.

"Dawn approaches, Error is passing away, Men arising shall hail the day."

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CONTENTS.

THE *Spiritualist* of February the 5th has an article on "Objectionable Investigation," calling attention to the little good that is done by forcing Spiritualism or Spiritualistic Phenomena upon the notice of those who are avowedly opposed to it, and who exhibit no desire to investigate it on its merits. We have expressed the same sentiments before, and cordially endorse the opinion of the *Spiritualist* in this respect, but consider the illustration given not a good one. The writer says, "What good, for instance, will be done by Dr. Slade's visit to St. Petersburg." If Dr. Slade had made the journey there simply with the idea of forcing conviction on a number of disbelieving *savans*, we should consider he had gone on a fool's errand, but this is not strictly the case. He has, on the contrary, visited there on the invitation of two or three eminent scientific men, who are already convinced of the fact, and who in the interest of truth desire to afford their compeers an opportunity to arrive at the same conclusions, having the ball in their hands, they will, if sensible men, lay down their own conditions, and insist upon the committee accepting them, or decline the experiments. But apart from any good that may result from this, the many successful private sittings given by Dr. Slade in the Russian capital, must necessarily be productive of good, by making known facts which give a basis to further investigation. That MM. Aksakof and Boutlerow have influence in high quarters is evidenced by the fact of their being most cordially received by the Grand Duke Constantine, who had a very successful *seance* with Dr. Slade, obtaining independent writing on a slate held by himself alone. From a democratic point of view, the importance of this might be ignored; yet there is no question that the example of a prince goes a long way towards encouraging investigation among the nobility and men of science who associate with them. The line of demarcation is, in our opinion, between Proselytism and Propogandism, the former of which is totally opposed to the spirit of our philosophy, whilst the latter is both legitimate and commendable. It would be difficult to find a locality however priestridden or materialistic its inhabitants may be, where there are not minds ready for the reception of spiritual truth, who would absorb it as the thirsty plant absorbs the rain drops after a long drought; and it were well if those who enjoy the privilege of intercourse with the spirit world and the soul satisfying influence it brings, realised more fully the needs of their less fortunate brethren, and bestirred themselves to send them that which they crave, but not know how to ask for. It is by the disinterested efforts of such men as M.M. Boutlerof and Aksakof, that the water of Spiritual life is brought to the thirsting ones, and their souls quickened and renovated thereby; and we trust their good example will be followed in many other quarters. We have ample evidence here of the good of Propagandism in the results of the lectures of Dr. Peebles, Thomas Walker, and Mrs. Britten, which have given an immense impetus to Spiritualism, and materially modified the religious opinions of thousands yet outside its ranks.

COMMUNICATION FROM A LATE RESPECTED PREACHER.

THE following question, which was placed before our friend, Jas. Martin, was suggested by the very general anticipation of an impending change for the better, in the moral and religious standing of mankind; referring to a period by some persons spoken of as the *millennium*. The answer given is interesting and instructive, on account of its very practical and personal application, and will well repay the careful study of those, whose desire it is, to make both themselves and their fellow beings wiser and happier in their earthly relations, especially in anticipation of higher attainments and privileges, in the next stage of existence.

Is the appearance of a Reformer imminent; or will the human race be assisted in gaining a higher standpoint by any other means?

"The human race is necessarily progressive in its tendency. This we have told you over and over again; consequently, that it should attain to higher stand points from time to time, is only in accordance with the universal law which governs its growth. The general expectation to which you refer, arises from the inherent tendency to advance, which is part of every man's

nature. In moral and spiritual degree, man must become more fully conformed to the standard by which the growth of his nature is to be regulated; consequently, from time to time, he apparently makes advances of a more decided character than is involved in the ordinary progress which is going on at all the periods of his history.

"The laws of growth, or of unfoldment, involve many considerations which at times are apt to perplex the student; and these special seasons of quickening which assume the character of a reformation, are but a part of that unfoldment, and are brought about by the gathering together of those accumulating forces, which ever and anon spread their influence for the purpose of giving a special impulse to the moral and spiritual advancement of the race. This advancement, when it becomes permanently established, is but the stepping stone to other stages; and every stage in its degree leads to another higher and more influential in its character. Too much stress, however, has ever been laid on the Agent, who is supposed to effect this reformation. The Agent, or Agents, as the case may be, do no more than set in motion forces which are ever imminent in the circle of society. And, however prominent such a personage might be in this work of reformation, the great thing to be considered is, that the means, and the administration of these means, are the common property of man as man; and need but to be sought, that they may be at all times, and for every necessity, readily found. Agents will, as a matter of course, come into prominent view from time to time; but they are not to be worshipped, or considered a divine institution, any more than the constant and ordinary administration of those laws which guarantee man's development on to a higher plane. The Infinite Fountain of all Spiritual Forces, worketh in all the means which an intelligent mind discovers as involved in human development. It is because the method of the Divine Government has been misunderstood by men, that such personages as Jesus of Nazareth, Mahomet, and many others, have been in a measure deified; and it would be equally wrong to attach an undue importance to any other reformer, or teacher, who might arise in the future, simply, because he seemed to be the instrument to galvanize men into something like new life. The proper course, would be, the recognition of those principles of life which, when adopted, foster growth, and raise the tone of the moral and spiritual nature of man. Consequently, it follows, that if every individual who is alive to the possibility and desirability of growth on to a higher plane, would, in the recognition of the means which he possesses bestir himself, and strive to influence his fellow men in the direction of an improved condition, then less would be heard of special agents; but it is because of the general *apathy* of those who talk much of reformation, and its desirability, that special agents come into such prominent notice from time to time. Let there be a universal shaking of the dry bones by the general attempt on the part of all, to realize the power of established and ever present forces of moral and spiritual life, and then, in place of spasmodic and periodic reformation, the race would advance with the silent but regular and certain flow of the mighty river in its passage to the ocean. And, this, I may tell you, will be the character of that advancement which man shall be the subject of ere he has run many more centuries of his earthly history."

Is it not possible, then, to answer my question in a more direct manner; or, am I to take this general statement as the reply?

"It would be very easy to give you a direct answer, but that would do no more than confirm what I have already said. It is quite true, that special agents will appear from time to time, until the method of the Divine Government is better understood by man; but, it is not to this we wish to direct your attention, because, as we have said, under these circumstances, the individuals who ought to bestir themselves, become apathetic from the false conclusion that the advancement of the race is dependent on these special agents, rather than on human exertion individually. Let it be distinctly ununderstood, that advancement to higher moral and spiritual planes, is the privilege of all men; but, only when they use the means individually will they realize the consummation which is herein involved. *Awake thou that sleepest, and arise from the dead, and the Christ shall give thee light, and life, in all its fullness.*—Your dear friend, JAS. MARTIN."

H. J. B.

April, 1878.

To Correspondents.

Communications for insertion in this Journal should be plainly written, and as concise as possible.

LETTER OF EXPLANATION FROM MRS. EMMA HARDINGE BRITTEN.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR SIR,—In your issue of April 1st you have an article under the caption of my own name, commencing with all those kind and genial words which strike with such a welcome ring on the heart of the stranger just landed on your shores; but alas for the mutability of human sensations, as well as human affairs! your own generous expressions of greeting are instantly followed by a string of repertorial words of so astonishing a character, when attributed to your present correspondent, that I feel bound, in duty to my reputation for the possession of common sense, and some knowledge of the English language, to protest that, though the words may be mine, and undoubtedly were spoken by me on the occasion referred to, yet their arrangement into sentences was either the coinage of the worthy reporter's brain, or the result of his honest endeavour to capture the said words, put them in a bag, and shake them over the paper, with the understanding that they were to arrange themselves in any form they pleased. As stated in the opening of what purports to be *my address*, I spoke *from myself* on that occasion, and hence have a distinct memory of what I *intended* to say, and believe I did say, in my ordinary method of delivering myself; and as I do not find one single idea I intended to convey set down, I most respectfully but firmly decline to accept the authorship of the wonderful jumble attributed to me. Let my anxious friends withhold all further comments on the report, or cease to inquire in what portion of the Pacific Ocean I left my senses before the issue of the address in question. The said piece of writing is not mine, nor anybody else's, save inasmuch as it may have been a hasty conglomeration of the words I spoke, strung together by accident, or an irresponsible pen; and now, dear friend *Harbinger*, having cleared my skirts from the authorship of this wonderful production, permit me to remind all whom it may concern amongst your readers, how often and persistently I have protested against the attempt to report extemporaneous lectures, &c., and how very seldom the addresses special to the time, place, and persons assembled, bear repetition on other occasions. It is needless to say no report of an extemporaneous speech should ever go forth to the world without correction and revision from the speaker, but even when this is possible, the results are seldom satisfactory. It costs myself and my spirit friends one hour to make an address suitable to the time and persons addressed, but at least one week of steady effort to revise a reporter's conceptions of what the speaker meant to say. I have been familiar with the methods of phonographic reports all my life, and KNOW that the best of phonographists are dependent upon the speaker's notes, *prepared speeches*, &c., &c., for readable reports, hence with the spirit medium's entirely unprepared utterances, it is almost an impossibility to cope, that is, with any justice to the effects produced by the speaker upon the listeners. It is for these, and similar reasons, that my own and many other mediums' spirit friends, have so strenuously opposed the practice of reporting our lectures. "Whether correct or otherwise," (wrote one of my spirit guides advising me on this subject), "no report can do justice to the magnetic effect we convey in the words we prompt;" but as the said reports are

invariably incorrect, it is a manifest injustice to attempt publications of this character, unless indeed speakers and spirits are agreed on the question, and combine to put it before the world in a readable shape. I remember an anecdote which illustrates my position so well, that I will crave permission to relate it by way of epilogue to my protest.

At one of the sessions of the New York Spiritual Conference, held some ten years ago, the subject under discussion was, "The difficulty of rendering the thoughts, wishes, and communications of spirits into human speech, through our imperfect mode of telegraphy." By way of illustrating this point, Mr. John T. Coles, one of our most acceptable speakers, related the following circumstance:—"There was a certain itinerant preacher who had long harrassed the Puritanic members of the Boston community by ranting discourses, delivered to gaping mobs assembled around his tub-rostrum on Boston Common. Now, it happened that the reverend street orator had once been a strolling player, and being, moreover, somewhat addicted to the practice of *spirituous* stimulation, he not unfrequently mixed up the two familiar professions by a remarkable jumble of dramatic and theologic recitation. Being aware of the preacher's peculiarities in this direction, and confident that whenever the *spirit* was in the ascendant, the drama would be very likely to get the better of the Bible, the police (who had orders accordingly) carefully watched their opportunities, and only waited for one of his dramatic explosions to arrest and stop the nuisance. Acting on this plan, they mixed in with a large crowd assembled on the common on a certain Sunday afternoon when the preacher was to hold forth. Unfortunately, the influence of his favourite habit was strong upon the luckless Boanerges, so that with the effect of *the spirit* he had imbibed, came the memory of his old profession; thus, instead of starting in with a text from the Bible, he plunged into Shakespeare and led off with the opening lines of the grand tragedy of Richard the Third, commencing—'Now is the winter of our discontent, made glorious summer by the sun of York.' This was enough. No sooner were these lines pronounced, with all the appropriate theatrical flourish, heightened by the effect of inebriate bombast, than the officials of the law were down upon him, and 'His Reverence' concluded his Sabbath day exercises in the 'lock-up.' Next day, when the case came before the magistrates, and the charge of 'play-acting' in the public streets had to be substantiated, the chief difficulty under which the magistrate laboured was, to obtain a clear testimony from the witnesses as to whether the delinquent was preaching the gospel, or spouting a play. Numerous and clamorous were the allegations on both sides, until the perplexed magistrate, pitching upon a shrewd-looking Yankee, who had been watching the proceedings with much apparent interest, asked him whether he had been present at the preaching, and on receiving an affirmative answer, desired him to state as nearly as he could, what he had heard fall from the lips of the accused:—'Wall'! replied the witness, 'I guess I heerd him say as how he'd had a kind o' bad *winter* lately, and that had made him kind o' *discontent* like, so he thought as how he'd just come right through to *New York*, and there he calc'lated to have a *glorious summer*; and I guess that's about the sum and substance of the matter;' and that's about the sum and substance of the way in which nine-tenths of the poor spirits' communications are interpreted, and in which nine-tenths of us mistake the ideas they wish to impart to us; and in which nine-tenths of the romances of what '*he said*,' and '*she said*,' are repeated; and in which nine-tenths of the reports of improvised lectures would be reported if left to the unaided impressions of phonographers; and in which, to sum up, our good friend the reporter of—what *I did not say* on the occasion of the address made to the Victorian Society, reported, to the best of his ability, what, *he thought*, I did say—and so, without attaching the slightest blame to the editor of the *Harbinger of Light*, whose numerous duties cannot by any possibility include the revision and correction of phonographic reports from individual speakers—I conclude, as I have begun, with assuring your readers, friend *Harbinger*, that the words complained of may be mine in the same sense that the Yankee witness, above cited, interpreted Shakespeare, but that haste or no haste, I now and for ever, deprecate the habit of reporting an extemporareous speech, unless the speaker has had the opportunity of deciding whether that which is reported is *Shakespeare*, or a street commentator.

Very sincerely, yours,
EMMA HARDINGE BRITTEN.

BIBLICAL DIFFICULTIES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

SIR,—If this series of letters is to come to a conclusion within a reasonable time, it is certain that not a few of Dr. Faunces arguments must be either ignored or glanced at but very cursorily. Wishing in this number to terminate my review of the rev. gentleman's chapter on the genuineness of the Bible, I hasten to examine his remaining positions.

I. Dr. Faunce maintains that "books substantially like our Four Gospels existed in the earliest Christian centuries." By "earliest" I presume he means "first," for he quotes Henry Rogers (the would-be refuter of Professor F. W. Newman) as saying "The strictest historical investigations bring this compilation—even by the admission of Strauss himself—within thirty or forty years of the time when the alleged wonders they relate are said to have occurred." Now, even supposing this were admitted, can we repose implicit confidence in records written nearly half a century after the occurrence of "the alleged wonders?" But I do not endorse Strauss' admission; he had a theory to maintain; but other writers are surely justified in claiming exemption from his concessions. The first Christian writer who refers directly to the Four Gospels is Irenæus, but the value of his writings I have already shown in a former letter. As a set off to Dr. Faunce's quotation from Strauss, let me give one from the Rev. Dr. Giles. Speaking of the gospels, he says "There is no evidence that they existed earlier than the middle of the second century, for they are not named by any writer who lived before that time." (Giles' *Christian Records*, 56; a work that should be in the hands of every investigator).

III. Mr. Faunce's second position is with regard to the authorship of the Four Gospels; and of course he finds that the writers were just the sort of men to know that whereof they affirmed. "They show a peculiar but an untrained ability. They see things clearly . . . They had just keenness and culture enough." &c., &c. the question is, were these writers *eye-witnesses* of what they relate? Matthew (*i.e.*, the writer of the "Gospel according to Matthew") is really the only one who appears to have been a *bona fide* beholder of what he relates. That Mark ever saw Jesus we have not the slightest evidence. Of him, the Rev. Albert Barnes, the orthodox commentator, says "He was not an apostle or companion of the Lord Jesus during His ministry." As for Luke, he makes no claim to have been an eye-witness. In fact, his own words (Luke. 1-4) clearly indicate that he was merely a compiler of other men's statements. Of John's Gospel, we can say nothing now. It forms at the present day the subject of the keenest theologic controversy. The Rev. Dr. Davidson, in his latest work, considers the problem of the authorship and date of "John's Gospel," incapable of solution. The earliest reference to Matthew's Gospel is made by Papias, in the second century, who says "Matthew composed his history in the Hebrew dialect, and every one translated it as best he could;" but that gospel, as we have it, is in *Greek*, and certainly gives no indication whatever of being a translation.

There are many reasons for thinking that the gospels were not written by eye-witnesses, or by individuals possessing opportunities for knowing what they affirmed; but the elaboration of those reasons is entirely beyond the scope of my letter. The reader is referred to "Supernatural Religion," the third volume of which has recently been published.

III. Our author's third position concerns the transmission of the Gospel-text. "Have these four histories

of Christ," he asks, "been preserved with as reasonable a degree of integrity, and have they been as fairly transmitted to us, as have the works of other ancient historians?" Verily, that is rather a narrow issue—*works of other ancient historians!*. There are, it seems, a few errors,* a few variations in our copies of the gospels, but they are only "verbal variations," "merely curious questions of nice scholarship, and do not affect any one of the great Christian facts!!" But, seriously, what are the facts? The facts of the New Testament (I speak not of the Gospels only, for it is not so much from them as from other portions of the N.T., that our author derives his theology) were found by Dr. John Mill, in the last century, to differ in 30,000 places. Since his day, however, no fewer than one hundred and fifty thousand various readings have been discovered and published; not trivial, unimportant variations, be it observed, but such as affect the *vexata questiones*, the momentous subjects of the Trinity, the Deity of Christ, Baptism, and Future, Punishment.

I am, &c.,

VOX VERITATIS.

* Mr. Green's manly admission, during the recent debate, that there are 30,000 variations in the Biblical MSS., has caused, I hear, much annoyance to a number of his co-religionists.

RELIGIOUS CREDULITY AND PREJUDICES.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

Dear Sir,—How often have I been puzzled, and rather surprised in conversing with people who appeared to be so shrewd and clearsighted in commercial, social, political, or other topics, and yet so credulously blind in religious matters. I said to myself, such a contrast cannot be natural, and hypocrisy must evidently lie at the bottom of it; but when I investigated this contrast more closely I discovered that other causes besides hypocrisy produce the same results—this I will explain.

The biblical reports having been constantly rung in our ears during the time of our childhood and youth (during which time our discernment is so weak, shallow, and careless, that we are unable, or ill-disposed to judge, and still less to scrutinize the questionable occurrences in the said reports), our juvenile imaginations were gradually familiarised with, and accustomed to the daily repetitions of those ambiguous statements which were, so to say, forcibly instilled into our minds, and became constant companions of our mental impressions.

Hence, the power of that scriptural or religious influence grew up with us imperceptibly in the same ratio as our physical habits, tastes, and manners. This is why so many of us cling obstinately to our long indoctrinated religious fancies. Habit is a second nature. Everything which has taken root during our tender years is difficult to dislodge, or to extirpate from our thoughts when we are grown up. Were the Bible only introduced to us when we are twenty-five or thirty years old, which is the age of reason, the ranks of its partisans would be very thin indeed. Even many enlightened men who are strongly opposed to biblical records, have often been so beset themselves by the reminiscences of their boyhood, that they have really experienced some difficuities in overcoming the early influences of the Scripture.

The impressions received at the time of our training are so tenaciously adhesive that it requires all the moral vigour of manhood and reason to banish or to rectify them. Moreover, the apprehensions and terror of committing a sin, nay, a sacrifice, by calling in question any scriptural statement, has so thoroughly been inculcated in our minds when young, that thousands of people dare not venture to utter a biblical contradiction, for fear of being damned.

Many other causes can be brought forward, producing the same effects. For instance, millions of men are so busily engaged in their mercantile pursuits and daily labours, that they have not a moment left for ruminating over the contents of the two Testaments, which they accept mechanically, without troubling their brains about the correctness, or falsity of those statements. Other millions are too heedless, or too indifferent, to enter into any theological investigation, preferring to continue their old ways, taught them by their parents or Sunday school teachers. Then an immense number of others affect to believe in the Bible, with a view to personal interest, or in fear of being censured by their friends, neighbours, or customers. And finally, many others, not being able to judge for themselves whether the religious reports are right or wrong, remain as they are by sheer mental indolence or lack of judgment.

Had everyone the faculty, time, or the will to look at things in their real light, and banish the precarious influences of his early age, a very small number, if any, of the scriptural adherents would remain. The religious doctrines infused into people's minds during the days of their childhood, produce the same effect as all other mental sensations which we receive when we are young and green. For instance, ghost, or haunted house stories, related to us during our early days, remain so strongly impressed in our imaginations that we can hardly expel them before we reach the ripe age of thirty or forty, when we discover that these stories were invented either by superstitious and weak-minded people, or by rogues who had a venal reason for taking advantage of our credulity.

These facts are so notorious that it is idle to dwell upon them. I should not have even mentioned them here had it not been with the view of demonstrating the similarity of their character, with the sensations received during our youth, from the biblical supporters, who were either moved by a superstitious bigotry, or by a sordid view of interest, in order to indoctrinate the multitude, the majority of whom fall only too easily into the snare from want of perspicacity, firmness or sense.

Yours, &c.,

LAYMAN.

Vaughan, April 15th, 1878.

MR. J. TYERMAN'S DEPARTURE FROM AUSTRALIA.

To the editor of the harbinger of light.

Dear Sir,—As I shall shortly leave Australia for America, and shall not be able to visit Melbourne before doing so, you will perhaps allow me to take leave, through the *Harbinger*, of those friends whom I cannot see personally before leaving. For years past I have intended visiting America as soon as a suitable opportunity presented itself, as my friends are aware; and I have finally decided upon starting for that country by the California mail, which will leave Sydney on May 23rd. I had hoped to be able to visit Melbourne first, to see old friends, and deliver a farewell course of lectures, the more so because I was unable through ill-health to lecture when last in your midst; but as the time is short, and Mrs. Britten will scarcely have finished her work by the date mentioned, I shall not be able to do so, and therefore adopt this means of bidding farewell to my friends in Melbourne and other parts of Australia, whom I shall see no more before quitting these shores.

Into the causes which have led me to decide upon visiting America I need not enter, further than to say that one of them is the state of my health. That is happily much better than it was when I was last in Melbourne a few months ago, but it is not yet all I could desire; and I have good reason to believe that it will be considerably improved by my contemplated tour.

I shall leave my family in Sydney; but if I like America well enough to induce me to settle there, I will send for them; if not, I shall return to Australia, and devote myself again to my favourite work. Should I return, I shall have seen and learnt something, and hope to be all the better qualified for the public advocacy of those liberal and progressive principles, which I hold to be so necessary to the best interests of mankind.

On the eve of my departure from Australia, I trust I shall be permitted, without incurring the charge of egotism, to say a few words about my labours here in the liberal cause. It is nearly seven years since I lost my church, for having embraced and openly avowed my belief in Spiritualism. Since then I have devoted my

time, and such talents as I possess, to the exposure of orthodox errors, and the propagation of Spiritualism and Freethought in these colonies, by lecturing and writing. I need hardly say that I have had not a little hard work, rough usage, and unjust opposition to encounter, which are necessarily incidental to the pioneering of a new and unpopular movement; and few men have had to contend against more misrepresentation and abuse, from ignorant and unscrupulous enemies; but I have struggled on in spite of all difficulties as best I could; conscious that I was serving a noble cause, and cheered by the sympathy and support of many friends. And now that I am about to quit the field, at least for a while, if not for ever, I trust I shall be pardoned for expressing a hope that my labours have not been altogether in vain. I am fully conscious that I have not accomplished all I desired aud might have done. There is one thing, however, which I venture to think, even my enemies will give me credit for—which I do not mention as a boast, for I have only done my duty—and that is, that I have at all times fearlessly advocated what I believed to be true, right, and good, whatever the consequences to myself might be. I have never suppressed my real views, nor deviated from what appeared to me to be the right path, to please any party, or gain any personal ends. If I could have pandered either to the Christians on the one hand, or the Materialists on the other, I should no doubt have won more friends, and have better promoted my worldly interests, at least for a time; but I could not conscientiously do so. From the time of my becoming acquainted with it, it seemed to me that true Spiritualism could not be consistently and logically harmonised with popular Christianity; nor, seeing that it is based on positive, tangible facts, ought it to be in any way subordinated to Materialism, which is so largely made up of barren negations. It combines all the best elements of both these opposing systems, without the weakness and defects of either. And, therefore, *Rationalistic* as opposed to *Christian* Spiritualism, and *Spiritualistic* as distinguished from *Materialistic* Freethought, is what I have taught, and still mean to teach. Believing as I do that this grand, comprehensive system contains more truth than any other that is before the world, and is the best adapted to the various wants of progressive humanity, I could not honestly do other than advocate it to the best of my ability.

It must be gratifying to those interested in the movement, to know that the status of Spiritualism in Australian, and especially in the two principal capitals—Sydney and Melbourne –has considerably improved during the last seven years. It does not yet occupy the position to which its intrinsic merits justly entitle it, and which it is assuredly destined to attain; but that it has made, and is still making progress, even its enemies are compelled to admit. The predictions of its opponents have been completely falsified. It has not died out as a nine days' wonder, nor collapsed under the many so-called exposures of it, which have been trumpeted abroad. The ranks of avowed believers in it has been greatly augmented, and the number of those who look upon it with some degree of favour, and admit that there is something in it more than imposture or delusion, has been still more largely increased. We yet occasionally hear, or read attacks upon it, which evidently spring from unreasoning ignorance, blind prejudice, or sectarian interest; but the tone of the Press generally towards it has improved, and the attitude of the pulpit is less openly hostile than formerly. Indeed, some of the clergy at times preach its glorious truths, but seldom have the honesty to acknowledge whence they got them. Its influence upon popular theology is unmistakable, as is evidenced by the gradual abandonment of some of the horrid dogmas by which orthodoxy is disfigured. For several years I was the only regular public lecturer upon it; others have since entered the field; and there is scope for still more if they were forthcoming, and all receive a more patient and favourable hearing now than was possible a few years ago.

Of course, several agencies have assisted to bring about this change. What part my own labours have played in the matter, is not for me to say, but I am thankful that I have been privileged to contribute something towards such a desirable result. The establishing of circles; the influence of Lyceums; the circulation of your own paper—the *Harbinger of Light*—and other periodicals; the dissemination of literature, dealing with phenomenal, philosophical, and religious aspects; the lectures of Dr Peebles, Mr. Bright, Mr. Walker, and more lately of Mrs. Britten, those and other means have all helped to extend and popularise our noble cause, a cause which has had to contend against exceptiona difficulties.

As to Lyceums, I regret that they are not more numerous, seeing that they present such a pleasant and edifying contrast to the ordinary Sunday-school, and are so well suited to the physical, intellectual, moral, and religious wants of the rising generation. I was exceedingly pleased with the Melbourne Lyceum, during my recent visits to it; and I regret that we have not yet been able to open one in Sydney. Our chief obstacle has been the want of a suitable building to hold one in, the most elegible places being under the control of Sectarian bigots. I hope, however, that this difficulty will be overcome before long, because of the importance of bringing up children to an acquaintance with what we know to be true, as distinguished from the mere beliefs and superstitions which are taught in orthodox Sunday-schools. Meantime, I wish every possible success to your Melbourne Lyceum.

With regard to literature, and especially colonial literature, which has helped to diffuse a knowledge of, and popularise Spiritualism on this side of the globe, I can say but little. Of my own works it is not for me to speak, nor can I enumerate all the other productions which have been issued from the colonial press. But there is one work which I may be permitted to mention without wishing to disparage others, because I consider it a great credit to Australian Spiritualism. I refer to the " New Pilgrim's Progress," purporting to have been given by John Bunyan, through one of your Melbourne mediums. Having given two lectures upon it, with a view to bring its claims before the people of Sydney, I was compelled to read it more carefully than I do some books, and I have no hesitation in saying that in my opinion it stands at the head of Australian contributions to the literature of Spiritualism. If it is the work of the medium, as the opponents of Spiritualism will no doubt say, it proves him to be a literary genius of no mean degree, who will immortalise himself on earth, if he lives long enough; but if it is the production of glorious old Bunyan, whose first Pilgrim's Progress so often charmed me in my orthodox days, as I believe it is, I can only say that it is in every way worthy of him, even allowing for the progress he must have made during the hundred and eighty years he has been in the spirit world. High toned morality and rational religion characterise it throughout; and in the literary excellencies that adorn it, and the far reaching and philosophical principles that underlie it, it has few superiors in the whole range of Spiritualistic literature, and no equal in the Australian department. And I sincerely hope that it will command a circulation commensurate with its merits, for such works do much to establish the claims of Spiritualism in the minds of intelligent and thinking men.

Having said this much on the progress of Spiritualism in Australia, I cannot conclude without admitting that much still remains to be done, and expressing a hope that all the friends of the movement will do their best to bring about that complete triumph over all opposition, which, from its very nature, it is destined to achieve. Unfortunately, many of its disciples have hitherto hid their light under a bushel, because of its unpopularity; but if all who believe in it would manifest the courage which conscientious conviction ought to inspire, its progress in the future would be greater than it has been in the past.

I must apologise for taking up so much of your space, but as this will be my last communication, at least for some time, I trust its length will be excused.

I now beg leave to bid you and other friends in Mel-

bourne and elsewhere, whom I cannot see again before leaving Australia, an affectionate farewell.

Yours fraternally,
JOHN TYERMAN.

147 Woolloomooloo-street, Sydney, N.S.W.
April 15th, 1878.

P.S.—Since writing the above I have received an invitation to deliver a course of lectures in Auckland, New Zealand, before I proceed to America, which I have decided upon doing; and, therefore, I shall leave Sydney about the 8th or 9th of May, a fortnight before the California mail steamer sails, I will go on with it from Auckland.

J. T.

MR. WALKER AT HAMILTON.

Hamilton, April 18th, 1878.

DEAR HARBINGER—What San Salvador was to Columbus, what Mexico was to Cortez, what interior Africa was to Livingstone; so places like Hamilton are to the Spiritual pioneer. He is a stranger and brings with him something new which is opposed to vested interests and conventional respectability, and consequently he feels—or ought to feel—that he is not wanted, that he brings a disturbing element in his wake, and had much better have stayed away. But nature must take its course notwithstanding, and the pioneer has been here in the person of Mr. Thos. Walker, so favourably known as a trance speaker to a large section of the intelligent class in Melbourne—Spiritualists or otherwise. Ten persons—of whom only three were pronounced Spiritualists—having been induced to take upon themselves the responsibility of inviting that gentleman to Hamilton, and guaranteeing his expenses in case of failure, the result has been that he has spent a week here. During that time he delivered but one public lecture, and to a rather scanty audience. The subject was "Spiritualism: its philosophy and its aims," given under control of the Rev. J. Stewart. The address was listened to very attentively; and afterwards a number of questions, generally of a crude and somewhat indefinite nature, were asked, such as, "Are we not commanded in the Bible to punish witchcraft?" "How are we to know a devil when we meet one?" and the like. In most cases brief though masterly replies were given to the querists from their own Bible, but evidently not to their satisfaction, as the local newspaper complained that the questioners were "sat upon." If you can imagine the lions of King Darius complaining that Daniel had "sat upon" them, you will comprehend the position exactly. A young man and a stranger, entering a hostile camp for the purpose of defending single-handed his position against the intellectual chivalry arrayed on the other side, is not likely to have much chance of "sitting upon" anybody. However, though the seed fell generally upon stony ground, a few kernels found more congenial soil; and some who had till then been wont to class Spiritualism, Atheism, and miscellaneous immorality and trickery generally as one abhorrent whole, and whose only knowledge of a philosophy which is sapping the foundations of Materialism and Modern Christianity, had been derived from its pretended exposure by travelling conjurors, and other impudent mountebanks, have been shewn, to their surprise, that Spiritualism is the only capable exponent in these modern times of Christ and his glorious mission.

Mr. Walker held several private seances, in which his controls gave abundant proof of deep and intricate knowledge on religious and scientific questions. Their addresses were clothed in logical and appropriate language, mounting at times into grand bursts of fervid eloquence. At one seance, however, his control failed to answer a "test" question, said to be a fundamental point of Presbyterian orthodoxy. He was asked to define the terms "supralapsarianism," and "infralapsarianism," but was unable to do so. I have often noticed that strictly "test" questions, so-called in the framing of which a preconceived antagonism is implied, are unsatisfactorily answered. A notable instance of this occurred to Mr. Walker in Sydney. He had there delivered, under Knowles' control, a concise exposition of the science of telegraphy in all its branches, but at the end of the address was unable, in reply to a question, to define the technical meaning of the word. After the seance, however, the medium, on being asked the question in his normal state, at once answered it correctly! I should like to hear the views of persons more experienced than myself in the investigation of the phenomena on the matter of these well-known vagaries of controls.

One good result of Mr. Walker's visit to Hamilton will be the probable formation of a circle of intelligent investigators, with the object of ascertaining whether there is really any truth in "the thing."

Yours faithfully,
K.

[In reference to the above we regret to find that our esteemed friend and correspondent, Dr. Rohner, who is the questioner referred to, has written a letter to the "Hamilton Spectator," expressing his opinion that Mr. Walker is an impostor. We feel convinced that if the Doctor had a fuller opportunity of testing Mr. W's mediumship he would find reason to alter his opinion. A trance speaker and a test medium are widely different in their nature, the conditions essential in the first case to the harmonious flow of ideas are rudely disturbed by the positive mental influence exercised by the test questioner. The flow of spiritual ideas passing through the brain of the medium, take their colouring from his idiosyncrasy, and are expressed in form through his vocal organs by a natural action of the brain which is worked for the time being by the controlling spirit. At best the control is unable to express literally what is desired, but when the current is disturbed the commotion renders anything like precision out of the question, and the results are as a rule unsatisfactory. A fuller knowledge of mediums and medium states is essential to make this better understood. T. Hazards, "Mediums and Mediumship," throws some light on it.—ED. H Lt.]

SPIRITUALISM IN THE 16TH CENTURY.

BY CHRISTIAN D. GINSBURGH, L.L.D.
(From an "Essay on the Kabbaleh.")

ISAAC LAURI, or Loria, also called Ari, was born at Jerusalem, 1534, and, having lost his father when very young, was taken by his mother to Kahira, where he was put by his rich uncle under the tuition of the best Jewish masters. Up to his twenty-second year he was a diligent student of the Talmud and the Rabbinic lore, and distinguished himself in these departments of learning in a most remarkable manner. He then lived in retirement for about seven years to give free scope to his thoughts and meditations, but he soon found that simple retirement from collegiate studies did not satisfy him. He therefore removed to the banks of the Nile where he lived in a sequestered cottage for several years, giving himself up entirely to meditations and reveries. Here he had constant interviews with the prophet Elias, who communicated to him sublime doctrines. Here, too, his soul ascended to heaven whenever he was asleep, and in the celestial regions held converse with the souls of the great teachers of bygone days. When thirty-six years of age (1570) the prophet Elias appeared to him, and told him to go to Palestine, where his successor was awaiting him. Obedient to the command he went to Safet, where he gathered round him ten disciples, visited the sepulchers of ancient teachers, and there by prostrations and prayers obtained from their spirits all manner of revelations, so much so that he was convinced he was the Messiah.

PROVE ALL THINGS.

When men who TRUTH profess to teach,
AND TO BE SENT OF GOD,
Don't furnish proof for what they preach,
They plainly practice fraud!

For without proof men can't believe,
And surely are forbidden;
First see the proof, and then receive,
Such is the will of heaven!

As fraud is wrong, and teaching lies,
Of such you should beware,
Lest they ensnare you in disguise,
And land you in despair!

Boldly the man who loves what's right,
Stands in defence of truth,
While he who's wrong avoids the light,
Because devoid of proof.

MESSIANIC PROPHECIES.

(*Continued.*)

BEFORE examining evidence of THE MESSIAHSHIP OF JESUS, allow me to recapitulate what I have stated concerning JUDAS MACCABEES. HE CAME AT THE TIME PREDICTED BY ALL THE PROPHETS FOR THE ARRIVAL OF THE MESSIAH! *Jesus did not!*

There are only two gatherings of Israel into their own land spoken of in the Old Testament—THE ONE OUT OF EGYPT UNDER MOSES, THE OTHER THROUGH MESSIAH, OUT OF ASSYRIA.

Isaiah wrote:—"In that day there shall be a root out of Jessie, which shall stand up for an ensign for the people." "*And it shall come to pass in that day* THAT THE LORD SHALL AGAIN SET HIS HAND* *to recover the remnant of his people, which shall be left in Assyria, and from Egypt, and from the isles of the sea.* He shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth; *and there shall be a highway for the remnant of the people that are left from Assyria, like as it was to Israel in the day that he came up out of Egypt.*† The period of the gathering out of Assyria is confined to that period by the following passage:—

"And it shall come to pass, *when the seventy years are accomplished*, I will punish the King of Babylon, and that nation, saith the Lord, for their iniquity; and *the land of the Chaldeans, and will make it perpetual desolations.*"‡ Consequently the restoration of the Jews from bondage *under Messiah* must take place before that period.

"Behold the days come, saith the Lord, that I will raise up to David a righteous branch, and a king shall reign and prosper, and shall exercise judgment and justice on the earth. IN HIS DAYS JUDAH SHALL BE SAVED, AND ISRAEL SHALL DWELL SAFELY; and this is the name whereby he shall be called, *the Lord our righteousness.*" (The words in italics are not in the Septuagent, but "Josedech among the prophets" is.) "Therefore the days come, saith the Lord, that they shall no more say the Lord liveth which brought up the children of Israel out of the land of Egypt: But the Lord liveth which brought up, and led the seed out of the House of Israel, *out of the North Country*, and from all countries whither I had driven them; and they shall dwell in their own land."‖ Assyria is often termed the North Country in the Scriptures.§ Here again Judah and Israel are said to be saved, gathered, and dwelling under Messiah in their own land; *which never took place under Jesus.* Ezekiel predicted:—"Thus saith the Lord God, behold I will take the children of Israel from among the heathen whither they have gone, and will gather them on every side, and bring them into their own land; and will make them one nation in the land upon the mountains of Israel. And one king shall be king to them all; neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, or their detestable things; so shall they be my people, and I will be their God. And David, my servant, shall be king over them, and they shall all have one shepherd; and they also shall walk in my statutes, and do them." (Eze. xxxvii., 21-28.) This may be applied to Judas Maccabees, but not to Jesus. As, according to the teaching of John and of Paul, Jesus stated he had gone to prepare a place for his people "that where he is they may be also;" "then we, who are alive and remain, shall be caught up to meet the Lord in the air, and shall be ever with the Lord."

To the law, to the testimony, if they speak not according to this word, it is because there is no light in them. (Isac., viii., 20.)

1. Let my readers observe that Judas Maccabees CAME AT THE PERIOD AT WHICH THE ARRIVAL OF THE JEWISH MESSIAH WAS PREDICTED BY THE PROPHETS.

2. When the kingdom of heaven was to be set up according to Daniel, when the Babylonish image be smitten, its reign came to an end. (Dan. ii., 44-45.)

3. When one like to the Son of Man is described as coming in the clouds of heaven. (Danl. vii., 14.)

4. At the end of the seventy years Babylonish captivity. (Jere. xxix., 10; and xxv., 12.)

5. At the end of the three and a half years of persecution. (Danl. vii., 25.)

6. Unto him was the gathering of the people. (Isa. xi., 12.)

7. In his days Judah was saved, "and after his death JERUSALEM dwelt safely." (Jere. xxxiii., 12-16; and xxiii., 6-8.)

8. He came to Zerubabel's temple. (Hag. ii., 7-8-9.)

9. He repaired and built it. (Zech. vi., 12-13.)

10. And in it, sat as a priest upon his throne. (Zech. vi., 13.)

11. He was also a warrior, "a leader, and commander to the people." (Isa. lxiii., 1-6.)

12. Delivered them from Edom. (Mica. vi., 4-6.)

13. And from the Assyrian. (Eze. xxxvii., 21-28.)

14. He also came when the sceptre departed from Judah; and a law-giver from the seed of David. (Gen. xlix., 10.)

15. And sat and reigned on David's throne as king over Israel.

ALL THESE PREDICTIONS FORETOLD CONCERNING MESSIAH WERE VERIFIED IN A MEASURE IN JUDAS MACCABEES. NOT ONE OF THEM IN JESUS.

To be continued.

* The words, "a second time," are not in the Septuagent.
† Isa. xi., 10-12-16.
‡ Jere. xxv., 11-14.
‖ Jere. xxiii., 5-8.
§ Jere. xxv., 9.

DR. PEEBLES IN LONDON.

THE many friends of Dr. Peebles in Victoria, will be glad to hear of his cordial reception in England. A large number of well-known Spiritualists assembled at the Spiritual Institute, Southampton Row, London, on the evening of January 7th, to bid him welcome and express a hope that his stay in London would not be a short one; among the speakers were Mr. Thos. Shorter, Mr. D. Fitzgerald, Miss C. L. Hunt, Mr. Burns, and our old friend and fellow townsman Mr. John Carson. The account of the proceedings which appears in the *Medium*, concludes as follows:—"Our report is quite inadequate to convey any idea of the intense satisfaction which this reception afforded to all engaged. The speakers were representative men and women speedily convened, and had the time permitted other three hours might have been occupied in listening to the remarks of others who reached the kindly expressions which those uttered who gained the ear of the meeting. At Dr. Peebles first appearance on the lecture platform, the proceedings partook of the character of an ovation. Mr. Burns made a few preliminary remarks, in the course of which he spoke of the Doctor as a "man, woman and child rolled into one." The appropriateness of this rather quaint description will be appreciated by those who had the pleasure of his intimate acquaintance. Later in the month a public reception was given to the Doctor by the British National Association. The Psychological Society have also elected him an honorary member.

ON THE MINISTRY OF ANGELS.

WRITTEN BY EDMUND SPENCER ABOUT 1578.

And is there care in heaven? and is there love
In heavenly spirits to these creatures base,
That may compassion of their evils move?
There is; else much more wretched were the case
Of men than beasts. But, oh! the exceeding grace
Of highest God that loves his creatures so,
And all his works with mercy doth embrace,
That blessed angels he sends to and fro
To serve to wicked man, to serve his wicked foe.
How oft do they their silver bowers leave
To come to succour us that succour want?
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant
Against foul fiends to aid us militant.
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward:
Oh! why should heavenly God to man have such regard?

WONDERFUL PHENOMENA AT CARDIFF.

The following interesting letter, received by a lady recently residing in this city, giving an account of wonderful phenomena occurring in her native town in Wales, was sent to us for perusal, with liberty to extract from it. We have fully availed ourselves of the permission, and publish it *in extenso* :—

5 Montgomery Terrace,
Cardiff, November 7th, 1877.

My dear Madam,—You cannot imagine the pleasure I received on reading your very interesting letter. I can endorse the beautiful sentiments you have been pleased to give utterance, and my soul goes out to yours in deep response. I likewise have been a Spiritualist for about 14 years, and my great regret is that I had not been acquainted with its glorious philosophy 20 years ago. It doubtless would have prevented many errors, committed in ignorance and selfishness. However, I am, I trust, making restitution in being a hard and unflinching worker in the good cause. I am the first pioneer in mesmerism, and, I am proud to say, I am the father of Spiritualism in this now great town. I have been jeered and scoffed at by friends and foes, but the watchword was no surrender, and am now looked up to as some authority in the cause of truth. I can assure you it has been up-hill work, but I may say I am now fully repaid, more than my utmost expectation, as men of position humbly crave to allow them to attend our séances, and have always a goodly number on our list waiting their turn. I may say, without being thought egotistical, that our circle stands second to none in England. A lady, who is now on a visit with us, who has attended the best circles and mediums in London, says that she has never yet met anything to approach it; and why? because we observe conditions, and "Conditions are the supreme rule of life." From bald Materialism to Spiritualism is a broad gulf; that gulf I have crossed over. For more than 30 years I was an unflinching Materialist—Spiritualism had no mean subject in me to cope with. However, I am proud to say that I am landed on the platform of God's everlasting truth, and if I was offered gold untold it would never move me from my allegiance to Spiritualism. My relations are persons of large commercial standing, leading men in town matters—one of them the vice-president of the School Board; the leading man in Wesleyan Methodism, whose deceased father visits our circle frequently as a control; yet they have not the moral courage to investigate the subject, fearful it may shatter to pieces the sandy foundation on which they build their future home. Another is most successful in the acquisition of wealth, being a large coal proprietor, and the head of one of the first commercial establishments of the firm of Insole and Sons. Yet his beautiful little daughter (who passed over a few years since) materializes nearly every evening, but it would be almost an insult to tell him of it. His little darling intends writing him shortly a loving communication, as all our controls write complimentary epistles to our visitors plainly and openly on the table in the sight of the circle. Our materialized forms are not phantoms, but eat and drink visibly before us, and commit all manner of vagaries really almost unthinkable. We have a speciality, a Hindoo lady, we suppose a fire-worshipper, as she always goes through the genuflections on her first appearance from the cabinet. The agility, figure, and grace of her movements are astonishing; very tall, haughty, and commanding; rushing down the staircase to my front parlour, lays upon the sofa, shakes hands with the visitors who may be there to receive her, throwing her beautiful drapery over the table, takes up a large painting and frame, and rushes up to the séance room with it in her hand, and will repeat the like several times in the evening. Then take up my grandson, about eight years old, whirl and dance about the room like a mad woman. She will then spring on a chair, thence to the top of the American organ, and spring off to the ground, and shake the whole house; place a visitor of about 14 and sometimes 15 stone in a chair, and lift them up bodily for two or three times successively, and sometimes six or seven people alternately; and all this done in such a light that we can by our matches see the time. We have another form who wears a large and beautiful cross, of which I cut off a small piece with a scissors. Enclosed you will please find a small piece. He opens the curtain, and shows himself in broad light. Another little form, called Snowdrop, comes out from the cabinet, and by the manipulations of her hands produces sometimes five large beautiful Indian shawls, which she allows us sometimes to handle. I am promised one, and to be permanently materialized. We have another form, who talks, and sometimes sings, and occasionally dematerializes quite distinctly before us. Such is a faint outline of our procedure at present, but are promised much more in the future. The visiting lady already mentioned is likewise a medium, and at a private sitting we had with her on Saturday evening at my daughter's house, after sitting sometime in semi-darkness, we were astonished on getting a light to find a lot of flowers on the table; but, on another sitting on Monday evening following, we had a large dining table literally covered with choice and beautiful exotic flowers, with a large branch of the weeping willow, being all fresh and wet with moisture; and all this done with unprofessional mediums, and no money consideration whatever. All this is wonderful, astounding, and marvellous to the generality of observers, but to those who go deeply down to a knowledge of the *modus operandi* of the occult forces of nature, we arrive at the conclusion that in reality there is nothing supernatural, but the result of natural law. But I consider we have been engaged, and are engaging, in a more stupendous work than this, and which I have frequently observed will be the future work of all true Spiritualists, viz., removing spirits out of prison. We learn there are millions of spirits who have never left the earth—earth-bound spirits; and I think I am coming to a subject that will interest you very much, especially as you are so well acquainted with our locality. Here, again, I think our circle—called the Circle of Light—stands pre-eminent. We found in our rambles to Caerphilly Castle and Castle Coch that a lot of strange spirits followed us to our circle. On questioning them we were astounded at the pitiful condition they were in. We then ascertained by their coming within the *aura* that they were in a measure freed from their earthly conditions, and passed over to their spiritual home.

Many who had been their ministers and teachers while on earth visited our circle, who had no previous knowledge of this influence (being principally old monks), brought many poor ignorant spirits to relieve them from bondage. Amongst others came "Ivor Bach" and his followers, and was very earnest in the work we were doing; and we sent many of his men over who had fallen in battle, and it was strange when they came within the radius of the circle that they again suffered all the agonies they had previously endured in their former death. This may appear strange to a non-Spiritualist, but to those who understand the laws of life it is no mystery. We have, I am sorry to say, been too much engaged with the phenomena of materializations latterly that have prevented us giving more of our time and attention to this beneficent and important subject. Since commencing the former part of this communication we have been favoured with a new control of the same type as the fire worshipper, and shows himself in the broad light most gorgeously and magnificently attired. Indeed it reminds us of the scenes in the "Arabian Nights," and where it will end I don't know, as we are told that we shall have far greater things yet. We allow visitors at every séance, but make no charge whatever, and it is causing an immense sensation; and were it known in London doubtless we should have what may be called distinguished visitors down with us, but we don't court it; we respect all alike, provided they are moral and truthful. I shall, with your permission, be pleased at periodical intervals to communicate passing events, and future progress.

Enclosed you will please find two photographs of the Marquis and Marchioness of Bute. Your local photographer will re-mount them, as I took them off the card because of the bulk in postage. I am much obliged for the parcel of books. I took the liberty of reading

your nice letter to Mr. Geo. Bird, whom I know very well. I consider it was a lesson for him, and when I told him of the many things we were receiving as Spiritual gifts, the poor old gentleman asked if I thought his dear departed wife would come, and show herself. Why, I said, she is alongside of you now, listening to what we are saying, and when you go up to the cemetery every Sunday she is there with you, and the poor old man wept. I gave him a cordial welcome to come to our séance at any time, but the poor man "was afraid it would unsettle his mind." He asked me to let him have the letter to read to his family. He shall have it shortly. The Marquis, and his lady and child are staying at the castle, and intend remaining for some time, but I am sorry to say there is not a very harmonious feeling existing between him and the townspeople. Political and religious feeling run very high here. Cardiff essentially is a very radical town.

Now, as regards myself, I am not a youth, having seen nearly sixty-eight summers; yet I have all the vigour and activity of youth. No drinking, no smoking, and very little meat. To know how to live is a grand study. However, I am the son of an old soldier, who was a half sergeant at Cardiff for many years. Probably you may recollect Sergeant Lewis, and I had a brother, Lewis Lewis, who was a great favourite of your father's, being a marvellous singer; and when the old Marquis came to the castle your father used to take the boy to sing there.

My brother Lewis has passed over to the Summer Land many years since, and on inquiring of a medium to ascertain from the control of his whereabouts, the reply came that he resided at Spring Garden City (the City of Celebrities), and was a great organist. Surely nothing could be more natural, as undoubtedly he was a great genius. I could enter into many things that would interest you very much, but time will not permit, leaving it perhaps to some future time. I read your interesting communication to Taliesin Williams, and this is his reply:—

"Dear Madam,—I am not the son of your old immortal friend, Edward Williams (Iolo Morganwg), but the son of his dearest friend, Thos. Williams (Gwilyn Morganwg), of Pontypredd (also a Druid.) Joll's son was called Taliesin al Iolo, and I attained the name for his sake.

"Independent of the interest I feel in your kind inquiry, and the sympathy of our glorious cause—Spiritualism—a little incident connected with your father may make our acquaintance (though distant) still warmer, though it happened nearly forty years ago. In the year 1838 an Eisteddford, or Congress of Bards, was held at Cardiff. Among the prizes offered was one by your kind father. It was for the best song to a plaintive Welsh air, called the 'Blackbird,' in imitation of a song which he used to know. The composition was a peculiar one, inasmuch as it was composed of alternate lines in Welsh and English. Being then a young man living with a widowed mother at Pontypredd, and having inherited to some degree the poetic gift, I resolved to win the prize if possible, and in compliance with that impression I resorted to that Parnasian Hill of the Rocking Stone, and where I now believed the muse to be enthroned, and always ready to distribute her bequests to those who earnestly seek them. In astonishment to myself I poured out that song without the least hesitation, and which won the coveted prize. This fact I have stated to my friend, Mr. Lewis, on a previous occasion as a remarkable illustration of the spiritual force of inspiration.

"T. W."

I have a copy (which is very scarce) of a poem of Cardiff Castle, written by Taliesin al Iolo, and if you have not got one I will transcribe it, and send it on hearing from you on the subject.

With fraternal love from our circle, and best wishes for a continuance of further good health,

I remain,

Yours sincerely and truly,

REES LEWIS.

RIFTS IN THE VEIL.*

WE have often had occasion to comment upon the unfairness of the press in its references to spiritualism; the eagerness to publish its faults and failings—the vagaries of its ignorant adherents—and the follies of its parasites, at the same time keeping its substance and its beauties studiously out of sight. The book now before us is the antithesis of all this, being a collection of spiritualistic gems and flowers, culled with care by the compiler, Mr. W. H. Harrison, who himself contributes two poems to the collection. The selections of inspirational poetry from T. L. Harris, Lizzie Doten and Cora Tappan Richmond, are excellent; and the communications from "Imperator," through the mediumship of M. A. Oxon, are lucid and philosophical. We have quoted from, and commended the writings of this spirit in previous numbers of the *Harbinger*. An essay on the Ends, Aims, and Uses of modern Spiritualism, by Louisa Lowe, is in keeping with the other parts of the book, brief and pithy. In an introduction the editor mentions that a chief object in its compilation was an attempt to abolish a prevalent idea that all messages given through mediumship, when judged on their literary and intellectual merits are worthless. For this purpose the book is eminently adapted, and from the absence of dogma and temperate tone of its contents will be found a useful book for Spiritualists to place in the hands of prejudiced friends.

THE "BELL TEST."

MANIFESTATIONS BY SPIRIT POWER INSIDE A NAILED BOX.

FOR some time past the Research Commiteee of the British National Association of Spiritualists, composed of professional and other gentlemen, under the presidency of Mr. Desmond Fitz-Gerald, M.S.Tel.E., has been sitting patiently at many seances for the development of the power to produce manifestations inside a nailed box, placed near a medium. The box is nailed to the inside of a cabinet, and has no opening whatever inside the cabinet. It has an opening outside, in full view of the observers, but a board is screwed over that opening.

Inside that box is an ordinary electro-magnet with its armature, and the depression of the armature completes an electrical circuit, and causes an electrical bell to ring in the usual way. The object to be achieved was, that the spirits should pass power enough through the wood to depress the armature. The connecting wires to the electoral apparatus are all outside the cabinet, and in full view. Inside the cabinet with the medium, there is nothing but the smooth wooden outside of the box.

Under these conditions, the bell has been made to ring at will, at the two last seances held in the presence of the Research Committee. More force than necessary to depress the armature was used inside the box, for a spring was strained, and an electro-magnet disarranged.

Thus this valuable manifestation takes its place among the best attested of the phenomena of Spiritualism, and is a rich reward to those who waited so patiently to obtain it. Mr. Eglington was the medium.

Philosophically considered, there is nothing new in the manifestation, for it was known before that, as in slate writing manifestations, spirits could move solid objects inside closed spaces. But although there was no "research" in the committee sitting as a developing circle, and although no new knowledge has been gained by the successful result, it paves the way to research. If a little curtain is suspended over the opening of the box outside the cabinet, can the spirits materialise a hand in the box, and show it? If so, it will be the first instance of the observed materialisation of a hand, with solid wood everywhere between the hand and the medium. What are the conditions of temperature inside the box during the production of the manifestations?

The Research Committee has mounted a cabinet on a weighing machine, to ascertain what change in the weight of a medium takes place while various manifestations are going on. This should bring new knowledge.—*The Spiritualist.*

*Rifts in the Veil.—W. H. Harrison, London, 1878.

WHAT WE NEED.

Our country needs free and independent men; needs workingmen and women, strong-souled, earnest, honest advocates of truth, prepared to advance the interests of humanity, fearlessly setting aside the conventional rules that chain thought and cripple all noble impulses; who may utter what they think, without measuring the distance or counting the results; and with strong impulses come to the front and speak boldly, acting from the present, for the future; giving full utterance to their honest convictions, awaking from religious and social bondage the slumbering nations.

The true reformer never stops to question the opinions of the populace, but with the awakening of a new idea, he gives birth to grand truths that add a stronger impetus to every reformatory movement; no suppression, no cringing or holding back for policy's sake, but an outburst of fearlessly nttered words, crushing error and overthrowing all obstacles in the way of freedom.

Truth *needs* such workers; Liberty *cries aloud* for them; with her bosom lacerated and torn, she sinks beneath her tyranical oppressor, the Christianity of today. With her stained and tattered mantle closely wrapped around her manacled limbs, she sits outside the courts of justice and progression; while the beautiful teachings as exemplified by the works of the Galilean, are buried beneath the marvellous records of infallibility.

Come to the front, noble reformers! let your blows fall thick and fast; and, in a united brotherhood, work for humanity. With entire faith in God, ordained at the altar of truth, baptized through inspiration of love to our fellow-man, we will conquer.

A. C. T. H.

Voice of Truth.

A TEST SEANCE WITH MR. WILLIAMS.

Last Wednesday night Mr. C. E. Williams, professional medium, gave a seance in the dark at the residence of Miss Ottley, 41, Denbigh-street, Pimlico, London, whose house he had never entered in his life before.

During the whole of the manifestations one of his hands was held by Miss Ottley, and the other by her friend, Mr. Inglefield.

Under these conditions, playing musical instruments belonging to the residents in the house, flew about over the heads of the sitters, touching the heads gently in their flight; a hand-bell was several times knocked against the high ceiling by request, and the same was done by a banjo; also, the materialised spirit "John King" appeared four times robed in white, floating over the centre of the table, his head, eyes, nose, beard, and drapery being seen by all present, by means of a phosphorescent-looking light in his hands, which flashed up momentarily. All this time the medium's hands were held as stated, so his whereabouts was satisfactorily accounted for.

When at the close of the seance a light was struck, a musical foot stool was found on the top of the table; it had been lifted over the heads of the sitters and placed there so gently, that nobody knew till they saw it, that it had been moved from its usual position.

The witnesses of these phenomena were Miss Ottley, Miss Emmet, Mrs. Makdougall Gregory, the Chevalier Habicht, Mr. Inglefield, Miss Laura Emmet, and Mr. W. H. Harrison.—*Spectator.*

THE CREED OF THE SPIRITS.

Most Spiritualists are familiar with the Creed of the Spirits, Ten Spiritual Commandments, and Ten Rules of Right, given through the mediumship of Mrs. Britten many years ago. They were last published here in connexion with a lecture given by Mr. W. H. Terry, in the *Harbinger* for September 1876. Hundreds of thousands of them have been printed and circulated in England and America, and their world-wide influence is apparent in the fact that they have recently been translated into the Indian tongue, and several immense editions published by the *East Indian Press* at Calcutta.

HOW I SAW A SPIRIT.

It was at the same seance that I had a visit from Professor Gregory, after some excellent manifestation, such as the playing of an accordeon, which had been tied around with strong cord. Towards the end of the seance Samuel said to me, "Is there anything I can do for you doctor?" Yes, I replied, I would like to see a Spirit. There was a lamp burning on the chimney-piece, so that we had an excellent view. Immediately there appeared the full figure of a beautiful apparition, bright and shining, and clothed with a bright garment. It remained in our view for about ten or fifteen seconds. The apparition disappeared as fast as it came. This magnificent exhibition of spirit power, and of "Samuel" shewing great power to attract such a bright spirit, of course Dr. Monck being the medium, shews his *rare and wonderful mediumship.* He stood alongside of the apparition in full view.

W.L.R.

THE PRACTICAL OF SPIRITUALISM.

It is often urged against Spiritualism that there is nothing practical in it, it has given us nothing new, &c., and although those to whom the objection is presented may feel its inaptitude, they are yet often at a loss to present illustrations to controvert it. The history of modern American Spiritualism furnishes many instances of inventions and discoveries brought about by spirits, one of the most noteworthy of which was the discovery of the Chicago artesian wells, through the mediumship of Abraham James. The latest instance of practical spiritual impression is furnished through the mediumship of William Birrell, of Rutherglen, near Glasgow, who has had presented to him by his spirit friends, a whole series of new ideas and improvements in scientific and mechanical contrivances, including an apparatus for the production of the oxyhydrogen (or lime light), a governor for stationary and marine engines, a railway brake, an automatic lime burner for the lime light, a new gas stove, an invention in connexion with optics, &c. The *Medium*, of January 18th, contains a woodcut of the first mentioned apparatus which Mr. Birrell has patented in England and France, and as soon as his limited means will permit, his other inventions will be introduced to the world.

"WHAT SHALL WE DO WITH OUR DEAD?"

The above recently published pamphlet, by Mr. J. F. Atkinson, hon. secretary of the Victorian Funeral Reform Association, is a timely one, and its contents worthy the earnest consideration of progressionists. Hundreds of decomposing human bodies are being deposited week by week within two miles of the heart of our city, the poisonous gases from which, when the atmosphere is heavy, are drifted by every favourable wind into the habitations of the living, spreading disease and death, and increasing thereby the supply of material for the generation of the deadly gases. Fevers and epidemics increase in number, and but few look further than their own homes for the causes of them, yet in many instances the true but unsuspected cause is the poisonous miasma drifted from the graveyard.

Mr. Atkinson advocates cremation, gives a brief sketch of the process, and combats the popular prejudice against it. We apprehend that Spiritualists will have little of such, but the writer points out that the Christian objections are untenable, and quotes the Rev. Mr. Haweis in support of his argument. Mr. Atkinson has promised us some of the pamphlets for gratuitous distribution, which may be had at our office, or forwarded on receipt of postage.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The members conversazione will be held at the Masonic Hall, Tuesday, May 7th, at 8 p.m., when Mrs. Britten will deliver an address. Friends of the cause may obtain tickets from members, or of W. H. Terry, 84 Russell-street.

MR. THOMAS WALKER AT SANDHURST.

MR. THOMAS WALKER made his debut at Sandhurst, on Sunday, April 21st. The brief intimation of the lecture, and the inclemency of the weather militated against a large attendance, but in every other respect the meeting was a success. We call the following in reference to it from the *Bendigo Advertiser* :—

TRANCE LECTURE.—Last evening a trance lecture was delivered in St. James's Hall, by Mr. T. Walker, on "The spires on and the pews within the house of God, or Easter and the East." Mr. W. Brown occupied the chair, and there was an audience of about one hundred persons present. The lecturer spoke most eloquently upon his subject, and mainly dwelt upon the purity and nobility of the life of Christ, pointing out the great beauty that could be appreciated and revered by the whole human race, when considered apart from the myths which time had woven round his character and acts. The lecturer also urged that the lives of other great and noble men were also worthy of being followed. The lecture was a very good one, well delivered, and displayed a breadth and sentiment that could not but be appreciable to an audience of intelligent people.

An energetic committee has been formed, and arrangements made for Mr. W. to deliver a course of lectures there.

TESTIMONIAL TO MR. THOMAS WALKER.

AT a meeting of the committee of the Victorian Association of Spiritualists, held last month, the fact that Mr. Walker had acted as the association representative in the recent debate with Mr. Green, giving nine nights without remuneration or any promise of such, was brought under the notice of the committee, and after some discussion which elicited the opinion that Mr. W's. advocacy had given very general satisfaction; it was determined to raise a subscription for presentation to him, two or three friends having already expressed a desire to contribute to a fund for that purpose. In accordance with this resolution, a subscription list has been prepared and £19 already promised. £10 1s 11½d. of which is contributed by the members of the Melbourne Progressive Lyceum. We shall be glad to receive the names and amount of those who desire subscribe.

DEATH OF MRS. GILBERT.

THE numerous friends of the above lady will regret to hear of her rather sudden departure to the spirit land, which took place at Queensland about a fortnight since. Mrs. Gilbert (formerly Lady Byerly), since she became convinced of the truths of Spiritualism some seven years since, has been an indefatigable worker in the cause, disseminating both by word and print a knowledge of the philosophy and facts which had brought her so much comfort and happiness. Mrs. Gilbert's father was for many years steward to the late Marquis of Bute, and the letter from Mr. Lewis, of Cardiff, which appears in another column, was addressed to her, and lent to us to make use of. At the time she wrote us (March 24th) she was in her usual health, but shortly afterwards was attacked with sciatica, to relieve the excessive pain of which morphia was injected, which probably accelerated her dissolution.

MRS. E. H. BRITTEN.

THE fine orations of Mrs. Britten are exciting much attention; the Opera House on Sunday evening, and the Athenæum on Thursday are crowded with earnest and intelligent listeners. We publish in another column one of her week-day lectures, the report of which has been revised and corrected by herself.

DR. SLADE.

WE have a letter from Dr. Slade, dated St. Petersburg, February 26th. He informs us that he is having good success in that city, and so far all are pleased. He promises to inform us by next mail when he will be prepared to start for Melbourne.

MRS. HARDINGE BRITTEN'S LECTURES.

ABSTRACT of a lecture given inspirationally by Mrs. Hardinge Britten in the Temperance Hall, Melbourne, April 4th, 1878, on "The Wonders of the House we live in;" or, "Physiology from a Spiritual Standpoint":—

The subject upon which we are about to address you, if considered from a scientific standpoint only, is still one of the most absorbing interest, but as science regards only the structure of humanity, not the tenant who occupies it, our purpose this night is to call your attention to the house we live in, chiefly for the purpose of showing that the marvels of the structure are but means to an end, earthly models of a divine interior, a material building erected and shaped by the indwelling soul. As we do not consider the houses we inhabit as one with the inhabitants who occupy them, or the garments we wear as aught but the indications of the taste, means, or intelligence of the wearers, so the fleshly bodies we accrete to ourselves may form significant representations of the invisible architect, who uprears them; but until we draw the sharpest possible line of demarcation between the tenant and the tenement, the wonderful structure of the house, and the yet more wonderful dweller within it, we may imitate the cold superficialities of material science, but can never explain the mystery of causation, or understand that an invisible man is the force which makes the visible; and that matter is but the mould of which spirit is the Alpha and Omega. To do full justice to all that science can advance, we shall commence our analysis with a brief review of some of those external chambers and corridors of being, in which we find the marvel of human existence enshrined.

The first evidence of divine meaning which meets our view is to be found in the noble framework of the human building. This is a fine and delicate mass of tissue, called cuticle, or skin, the characteristic of which is beauty. Zygomatic, symetrical, or two-sided the form is as beautiful in action as the fine tissue and exquisite colouring of the skin renders the body beautiful to the sense of sight. The external of the building, then, represents the element of BEAUTY. Beneath the cuticle lie the superficial nerves, brains and arteries, which connect the powers of sensation, motion, and nutrition, and enable them to work from the interior to the exterior of the body. Then comes the muscular system, forming at once a reservoir of nutritive processes within, and without, a rounded padding for the beautiful skin, a protective covering for the skeleton within, and a source of motion in its peculiarly contractile power. Beneath the muscular system we arrive at the osseous or bony structure, which forms at once a peg on which the skin, nerves, and muscles are suspended, and a frame, or basket-work in which the precious organs of life are enclosed, and secluded from external action, injury, and observation. The skeleton or bony structure of man consists of about 208 pieces of bone, independent of the teeth; some fashioned in pairs, others single, but all formed upon the two grandly economic elements of lightness and strength. The former is manifest in the scapulæ or blade bones, the bones of the nose, the cartilagineous tissues, and some of the cranial bones, all of which are pared away to the utmost point of attenuation or lightness, where they are not liable to be injured or abraised by accident, whilst the long bones or shafts, such as the bones of the extremities, the clavicle, vertebræ, and bones of the hand and foot, are ridged, thickened, and strengthened almost to the consistency of rocks, in order to resist liability to injury, and perform the arduous uses which their position in the body calls for. The formation of the teeth are in themselves a whole gospel of design. Some are meant for tearing, others for grinding, and others again for cutting the material presented to them. A wise naturalist of our own day has said that the jaw-bone of man, with all the varieties of structure which furnish it, constitute a complete history of the food he is destined to consume, and the qualities of that food in process of destruction.

The same may be alleged of every organ of the house we live in, and we only lament that, instead of one short hour, we have not a year to discourse of the marvels of that house. Then should we show you that every bone, whether in formation, use, design, or action, is a magnificent study, and recites in itself a perfect gospel of power, wisdom, and love. To sum up, the bony structure is the model of all mechanics in the universe. There is not a joint, screw, lever, or form of motion known in the universe, and modelled after by man, but what is better designed in his own skeleton, with its various modes of motion, than all other forms of mechanism, care and display in man's feeble attempt at imitation. The human hand alone—the hand, by the motions of which we are enabled to manipulate every known form of matter—that hand makes us sovereigns of the material world. The rocks and mountains are our subjects, fire is our slave, water is at our disposal; in short, the air, the earth, in all its varieties and elements, can be manipulated, and put to every conceivable use by the sovereign hand of man. Every element yields up its forces to the hand of man; and yet the contrivances by which it is fashioned are so mobile, yet so strong; so complex, yet so simple, that every bone in the hand or foot, if examined separately, and studied in relation to its other parts, would prove a complete gospel of means to ends; and show a basis of architectural wisdom as admirable in its simplicity, as overpowering in its grandeur of combined utilitarianism. Let us next call attention to the noble system of aeration or pneumatics displayed in the human lungs. It is almost impossible for the mind to conceive of the tenuity of the membrane folded up in the organism called the lungs. It is said if this membrane were separated and spread out, instead of closely packed together, it would cover an entire acre of ground; and this exquisite mass of membrane is composed on the one side of air cells, and on the other of blood vessels, their dual functions being to aerate the blood by the inhalation of pure oxygen from without, and to carry off the effete or poisonous matter generated in the system by the expiration of carbonic acid gas. As an evidence of the marvellous wisdom and admirable economy which prevails throughout all the physiological movements of the house we live in, let us pause here to consider some of the processes which grow out of a single inspiration and expiration of the human lungs. With every inspiration they draw in the pure oxygen of the atmosphere, and with it all the influences which belong to our earth and its surroundings. Whatever connection this planet of ours maintains with other bodies in space, whatever this realm of ether, vitalised by magnetic force, penetrated by beams of light from millions and millions of other bodies in space, may bring; whatever this atmosphere, with all its vast and wonderful change of external forces can be to the earth—we partake of and inhale with every breath we draw. But more than this, with every breath we expire, another astonishing process of change is going forward. I have said we expel carbonic acid gas with every expiration. Now, this peculiar quality of gas is so obnoxious to animated life, that it amounts to a perfect poison. Carbonic acid gas, however, is heavier than atmospheric air; hence it sinks to the ground. Otherwise, if expelled from the human form in vast quantities, it would saturate the atmosphere we breathe; be inhaled again and again, and thus each individual would be a centre of poison to one another. Being heavier than atmospheric air, however, carbonic acid gas sinks to the ground as it is expelled from human bodies. Considering the immense charge of this poisonous gas expelled from animated life, which must accumulate on the surface of this earth, we might naturally expect it to form a condensed stratum of poison on our earth, the accumulation of which would eventually prove our destruction. But at this point we see another element of divine economy, the application of which challenges alike our wonder and admiration. The carbonic acid gas which would be our destruction, is the life of the plants. Taken up, therefore, in the waving woods and the tender grasses, the useful roots and luscious fruits, the exhalations which would destroy us if left to the imperfect economy of our failing wisdom, in the divine scheme is not only disposed of, and removed from our pathway, but by being laborated and purified through the organisms of plant life, it is returned to us again in the form of vegetable and animal life, and thus performs the dual function of removing poison from our bodies, only to return it to us again in the form of renewed life. Such is the gospel of a little breath, such the admirable and wonderful system of economy outwrought through the simple motions of inspiration and expiration in the human lungs.

We must not omit to notice that the air cells of the lungs, which some physiologists have estimated at least five millions in number, are all supplied with an ultimate point from the ramifications of the bronchial tubes. Vitalized on the other side of the membrane by millions of fine capillary hair like blood vessels and arteries, the extent, fineness, and order of which baffles all numerical description, the uses of which extend from the one breathing form to the most distant planets, whose rays pierce our atmosphere, and back again from the one pair of lungs which expires and inspires the earth's atmosphere to everything that is upon its surface, or within its influence. Our next ascent in the scale of analysis will carry us into the marvellous reservoirs of life throbbing and palpitating in the circulatory system.

Commencing from a given point, that is to say, the left ventricle of the heart, we find the blood contained in that cavity, of a bright red colour, evidently purified or oxygenated by the inhalation of fresh atmospheric air through the lungs. Starting on its career through the beautifully fashioned "Semi lunar" valves, the blood now passes through the great aeorta—one large strong tube, which, dividing above the heart, now into two, then into four somewhat smaller arteries, the two ascending, and the other two descending tubes, again ramify into numerous others, which also sending off subordinate branches, finally multiply into an arterial system, the ramifications of which almost defy the anatomist's power to number up. Thus the neck, face, cranium, brain, and arms above the heart, and the entire of the organism around and below it, are supplied with fresh arterial blood, the pabulum of living tissue, and the great element of repair and nutrition throughout the entire frame. The close of the arterial system is found in an infinite number of fine hair-like tubes called capillaries, the immense extent of which it would be impossible to conceive of. Still the entire volume of blood is forced through these wonderfully attenuated tubes, until they are finally taken up in the venous system, or a set of tubes into which the blood is received, loaded with all the impurities generated in the body, and disposed of in the form of carbonic acid gas. The venous system represents the arteries in inverse ratio as regards size and number, for whereas it commences with an almost countless number of passages, it converges into ever-decreasing numbers and increasing size, until at last it terminates in four great tubes, carrying the blood from above and below the heart, until the entire series closes in one large vein, the contents of which are emptied into the heart by another valve provided expressly for this purpose. But the circuit is not ended yet. Before the blood can be conveyed from the right to the left side of the heart, it has to perform another long, long journey, being forced by the great pulmonary vein through the entire mass of the lungs, traversing the endless length of capillary tubing which supplies blood to the lung membrane, and thus becoming aerated by indirect contact with the oxygen inspired through the lungs. The black, impure blood carried through the venous system now becomes purified through the pulmonary circulation, so that whilst it enters from the right of the heart a black, impure venous fluid, it returns to the left side from which we started on our journey, laborated and refined, the pure scarlet arterial current by which the life of the animal is renewed, and its tissues perpetually fed and repaired. During the circuit we have thus imperfectly traced, the physiologist calculates that the blood must traverse several miles of tubing, some an inch in diameter, others finer and more attenuated than the hairs of the head; and all this mighty journey is performed without noise, effort, or sensible motion; nay, with such inimitable precision that every nail, every point of hair, no less than the finest fibres of

the most closely packed muscles, are vivified, fed, and renewed with the rushing life currents; aud all this is done in a period of time so comparatively short, that it is said an atom of poison injected into a vein at any given point will traverse the whole system, and manifest its presence thoughout the body in less than three minutes! What a marvellous system of hydrostatics is here! and what mechanic, builder, or natural philosopher can display in the most elaborate system of hydraulics or hydrostatics aught that equals in strength, precision, power, and uses the divine hydrostatics rushing and throbbing within the life channels of the house we live in?

The next and last piece of mechanism upon which our time will allow us to comment is the wonderful system of chemistry involved in the digestive apparatus. That system, through which a single grain of wheat, rice, or any other substance vegetable or animal, is separated and divided off into blood, bone, nails, hair, teeth, muscle, skin, cartilage, in a word, into all the varieties of organism which make up the complex structure of man. Entering in at the gate of the apparatus, the flexile mouth, the food becomes laborated by the secretions of three sets of glands, the combined product of which is saliva. Cut, torn, or crushed by the differently shaped teeth, and moistened by the glandular secretions, the food is next passed into the pharynx, or food pipe, through an admirably shaped valvular opening calculated to force it down one pipe, yet prevent its entrance into the neighbouring air pipe. The œsophagus, or food pipe, is in itself a splendid study, proving the adaptation of means to ends; being strong, flexible, contractile, and forcible, yet so soft and yielding that the muscular exertion necessary to push the food down from the gullet to the stomach is only realised as a pleasant emotion, a satisfactory attribute to the delightful sense of taste. Arrived at the stomach, the food is admitted through a strong muscular band into the sac, which, being lined with mucus membrane, and covered with an infinite number of follicular mouths, secretes gastric juice. This, acting on the solids presented to it, converts it into chyme; and, after working it to and fro for a given period of time, sends it on to the duodenum, or second stomach, where it encounters—first, the juice secreted by the pancreas, which digests the oils and fats, and next the bile, secreted by the liver, which converts it into chyle, or rudimentary blood. Passing on through the long tubing of the small intestines, the food is now taken up by millions and millions of little mouths, called lacteals, distributed as nourishment to the system, and separated from the waste matter, which is carried off by the proper conduit of the large intestines. The lacteals form a system not unlike that of the veins and arteries. Commencing with millions of mouths, and ending in one main duct which, pours the contained fluid into one of the veins, it thus supplies the system with the rudimental fluid which the veins and arteries convert into blood. If we do not pause either to wonder, admire, or analyze the marvellous beauty, precision, and use of this vast and complex apparatus by which every grain of food is converted into living tissue, it is simply because our time is limited, and we must trust to the appreciative power of the minds which have followed us thus far to apply the sublime, wise, and beneficent processes we have been tracing to their true source, that is, to the action of an all-wise, all-powerful, and all-beneficent designer, whose meaning and executive ability becomes so overwhelmingly manifest at every step we take, that we can but gaze, apprehend, wonder, admire, and worship! Volumes could be written on the still more subtle and complex apparatus of the nerves and brain. At present we can but summarize their functions, by claiming them to be the telegraphic wires upon which the life lightnings play, carrying the decrees of mind from the great generative centre of the brain to every ultimate point of the whole organism in motion, and reporting back to the brain how the work has been executed, through the function of sensation. Time does not serve to elaborate upon this stupendous theme. We must conclude, therefore, by a brief and condensed application of the mechanism we have been considering, to the scheme of causation which so manifestly shines throughout its every part.

The externals of the grand building thus hastily reviewed, does it not become the inevitable and importunate demand first as to who has contrived and executed this most noble piece of machinery, and next for what purpose it was devised, and what end does it fulfil?

To the first query we would respond by another. Who has erected the many buildings of which your cities are composed? Who has utilised the air, the water, the building materials, and all the elements of which they are composed, and by which they are rendered so useful, beautiful, and adaptable to the wants of its inhabitants? If these buildings did not erect, adorn, and furnish themselves, neither did the grander or more perfect building of the human form. If they are not the end as well as the means of civilization, neither is the body the end of being, but only a means to a more intelligent and powerful end. Why, then, deny that the same power, wisdom, and love manifest in the noblest works of man, are equally manifest in man himself, and that as he is the apex of all work, and the microcosm of all powers, forces, and functions, so must he necessarily be the illustration of the supreme power, wisdom, and love exhibited in his microcosmic frame, and pre-eminently proved in the marvels of the house in which he dwells. As to the second and third queries, they might long since have been deemed sufficiently answered by standing between the living and the dead, and observing that mighty and awful change effected by the solemn mystery of death. That the man is only such, and the house we live in only an organism, so long as the life inhabits it, even the most unyielding materialism must admit; but whether that life survives the mysterious and incomprehensible action of death, or whether the house has yielded up a tenant who can subsist independent of the tenement—these have been the questions which no philosophy could answer, the problems which no speculation could solve. Religious men and teachers have, it is true, volunteered to give their opinions on this subject, and when they found these opinions had no weight with the reasoning portion of the community, they have at certain odd times endeavoured to force them upon the world by the conclusive but illogical arguments of fire and sword; in a word, those whom they could not convert, ecclesiastics have found it convenient to kill, and when—as now—such summary procedures have gone out of fashion, they have substituted the argument of superstitious fear and terrorism, and endeavoured to scare the world into the ranks of ecclesiastical devotion by the favourite whipper-in of a personal devil. But why should we pause upon such peurilities as these, when the actualities of demonstrable truth have been vouchsafed to us, and thousands, aye, millions of the tenants who once inhabited the deserted houses of clay, come back to us to prove that the real man is the invisible man; that the tenant is not the house, but the builder; that the physiological motions of the body only transpire under the stimulus of life, that the life is the spiritual body which clothes the soul, and only vitalizes the body so long as the soul uses, and needs it, as a mould wherein it grows. The house we live in, then, is only a means to an end—a tenement in which the spirit takes up its temporary residence, and which, in quitting, it returns to the dust and ashes from which it emanated. As to the tenant itself, it is the real man, a spirit, and issues forth from its abandoned dwelling a triumphant, deathless, fully formed organism, preserving all the power, force, and functions of the shattered tenement, in the immortal realms for which it was grown, shaped, and moulded on earth. Beautiful, admirable, and useful as appear the forms in which our souls are enshrined, how much more admirable appears the wisdom that has designed them; how much more wonderful the power that has set their machinery in operation! Marvellous as are the functions of our earthly tenement, as disclosed by physiology, and revealed by anatomy, how much more transcendent are the powers of the immortal dweller, who has been moulded in that exquisite machine; who survives the final decay of the machinery, and the disintegration of every atom that composed it!

Physiology and anatomy, then, can only point to the surface beauties of the house we live in, but reveal to

us nothing of the divine mind that erected it, or the divine effect which grows out of its brief term of existence. Spiritualism alone can supply the links of causation and result which the structure of humanity points to. The cause is to be found in the grand Spiritual sum and centre of all being we call God; the result speaks to us in the tones of inspiration, and signals to us through the telegraphy of Spiritualism, when the empty house has fallen into the dim oblivion of the grave. Considered in the light of material science only, the house we live in would be the one failure of creation, because it is the culminating point of creative excellence. Its history, supplemented by Spiritualism, becomes the most sublime gospel of God-like wisdom, use, beauty, and love, that ever was inscribed on the infinite page of being, or recorded in the eternal types of immortality.

We call attention to Mr. Tyerman's valedictory address in another column. Many of his Melbourne friends will regret his leaving these shores without being able to address them orally; but in all probability he will return again to Australia, stronger in body and richer in experience. Meantime he has promised to write us occasionally, and his communications will be duly published in the *Harbinger*.

Exhibition Session Melbourne Progressive Lyceum will be held in one of the larger halls of this city during this month, on which occassion Mrs. Emma Hardinge Britten has kindly promised to give a recitation and address. Full particulars in daily papers.

THE PSYCHOLOGICAL SOCIETY.

At a recent meeting of the Psychological Society of Great Britain, held at 11, Chandos-street, Cavendish-square, London, under the presidency of Mr. Sergeant Cox, the debate on Slate-writing Phenomena, as set forth in Mr. A. Wallace's letter to *The Spectator*, was resumed.

Mr Munton, in resuming the debate on Mr. Wallace's letter to the *Spectator*, addressed the society at considerable length. After alluding to the decisive character of the quoted example (that is to say, the writing of Mr. Wallace's own selected word between two closed slates which never left his sight), the speaker examined the variety of evidence adduced by trustworthy witnesses, showing—1, that these direct writings were not due to imposture; 2, that the power, be it what it might, was guided by intelligeuce; 3, that, apart from physical impossibility, it could not be attributable to the involuntary action of the medium (some messages being in languages unfamiliar to him); and 4, that it had apparently nothing to do with the mind of the sitter, the messages being frequently inconsistent with that person's own knowledge. Mr. Munton then referred to his professional association with the great Slade trial in 1876, remarking that he had studiously abstained for more than a year from taking any part in public debates bearing upon that *cause célèbre*, as he considered it was inexpedient for an advocate to do so. But, as those law proceedings had long since closed, and Dr. Slade was in a foreign land, never likely to revisit England, and all professional relationship had terminated, there was no longer any reason why he (Mr. Munton) should refrain from stating honestly and candidly the result of his own investigation as a matter of psychological research. It was no part of the duty of an advocate (in fact, it was inconsistent with the very proper etiquette in the legal profession) to give any opinion in the open court on the innocence or guilt of his client, but now he was in a position to fearlessly assert that after numerous sittings with Slade (sometimes aided by skilled witnesses) the conclusion seemed inevitable that the magisterial charge, alleging all the phenomena to be fraud and imposture, was erroneously made. Not that he (the speaker) was by any means disposed to agree that these manifestations were due to departed spirits; on the contrary, the more he examined into the matter the more he dissented from that conclusion. He, however, had great respect for those who had been able to satisfy themselves that the phenomena were attributable to such a cause. There could be little doubt that Slade was personally convinced on the subject; but it was no crime to form a mistaken opinon, assuming it to be so, and; but for the popular excitement which existed at the time of the trial, this expression of belief would not have been treated, as it certainly was treated, as more or less conclusive of guilt. Mr. Munton then explained what took place in the shape of several manifestations which had occurred in the presence of himself and friends. Among other things he had induced Dr. Slade to reverse all the alleged favourable practices, that is to say, he made him sit with his face to the light, instead of to the dark; to wear gloves to exclude the finger nail theory, and use new slates to negative invisible prepared writing. The accusers of Dr. Slade had hastily assumed everything against him, and it must be confessed that, in the absence of explanation, the suspicious manner and convulsive action, common to most so-called medial persons, created unfavourable appearances. He (Mr. Munton) was himself much struck with this at his early interviews with Dr. Slade; but on patient inquiry he was convinced that there was an agency at work wholly beyond the medium, though what the exact nature was he could not pretend to say. One of the main objects of the society was to endeavour by careful investigation to solve the problem. The prejudice on the question under discussion was very remarkable. One might divide the community into three classes. Firstly, those who had taken the trouble to see for themselves; secondly, people who, being absolutely ignorant of even the facts, excluded from their belief everything they were unable to comprehend; and, lastly, those who were ready to accept the word of any public conjurer without further inquiry. It was a singular circumstance in regard to Mr. Maskelyne, that that person had not only never seen the manifestation he pretended to imitate, but his performance had not the faintest resemblance to what actually occurred at Slade's. No one could object to an effort at imitation; but even at the Egyptian Hall some reasonable approach to fact might be expected. He (Mr. Munton) had had no experience of slate-writing phenomena with the medium referred to in Mr. Wallace's published letter; but when a man with such a reputation as Mr. Wallace (against whose honour and integrity his boldest assailant had never dared to utter a word) came forward to testify to these things, it was surely high time they should, after every natural hypothesis had been exhausted, be thoroughly, systematically, and scientifically investigated.—*The Spiritualist.*

The Lyceum Miniature for April, was published last Sunday. It has been enlarged to 16 pages, and is an excellent number, copies may be obtained at the office of this paper. Price 3d, or by post 4d.

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